

THE
ROYAL LAW CONTENDED FOR:

OR,

Some brief Grounds serving to prove that the Ten
Commandments are yet in full force, and
shall so remain till Heaven and
Earth pass away :

ALSO,

The Seventh Day Sabbath, proved from the beginning, from
the Law, from the Prophets, from Christ, and his
Apostles, to be a duty yet incumbent
upon Saints and Sinners.

BY A LOVER OF PEACE WITH TRUTH, EDWARD STENNET.

They that forsake the Law praise the wicked, but such as keep the Law
contend with them. Prov. 28 : 4.

Let us hear the conclusion of the whole matter, Fear God and keep his
commandments, for this is the whole duty of man. Ecc. 12 : 13.

The Sabbath was made for man, and not man for the Sabbath ; therefore
the Son of man is Lord even of the Sabbath. Mark 2 : 27, 28.

Then shall I not be ashamed, when I have respect to all thy command-
ments. Ps. 119 : 6.

London, Printed in the Year 1653.

NEW-YORK:

REPUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

PREFACE BY THE TRACT SOCIETY.

THE friends of the Sabbath will doubtless receive this little volume as a valuable relic of the past—as a word from one of the tried and faithful friends of the truth, one who not only loved the day of God's weekly rest, but greatly delighted in the promise of a future and glorious sabbatism with the people of God. Edward Stennet, the author, was the first of the series of Sabbatarian ministers of that name, who for four generations continued to be among the foremost of the Dissenters in England, and whose praise is still in all the churches. He was an able and devoted minister, but dissenting from the Established Church, he was deprived of the means of support; and, his family being large, he applied himself to the study of medicine, by the practice of which he was enabled to give his sons a liberal education. He suffered much of the persecution which the Dissenters were exposed to at that time, and more especially for his faithful adherence to the cause of the Sabbath. For this truth, he experienced tribulation, not only from those in power, by whom he was a long time kept in prison, but also much distress from unfriendly dissenting brethren, who strove to destroy his influence, and ruin his cause. He wrote several treatises upon the subject of the Sabbath besides this, but they are very rare, and perhaps cannot all be found in a perfect state of preservation. It would be well, no doubt, to revive all of them, and, if practicable, republish them in the same form as this, that they might be bound together, and placed, as they deserve to be, in every Sabbath-keeper's library. They all breathe the genuine spirit of Christianity, and in their day were greatly conducive to the prosperity of the Sabbath-keeping churches.

NEW-YORK, July, 1848.

THE ROYAL LAW CONTENDED FOR

SOME BRIEF GROUNDS, SERVING TO PROVE THAT THE TEN COMMANDMENTS
ARE YET IN FULL FORCE, AND SHALL SO REMAIN TILL
HEAVEN AND EARTH PASS AWAY.

1. The matter of the ten commandments was written in the heart of Adam before his fall, as doth appear in Gen. 1: 27, *God created man in his own image, in the image of God created he him*; also in Eccl. 7: 29, *God hath made man upright, but they have sought out many inventions*. And the Apostle plainly asserts, that the gentiles, which had not the law, (in the letter of it,) did by nature the things contained in the law, which sheweth the work of the law written in their hearts. Rom. 2: 14, 15. Now if the gentiles had the word of the law written in their hearts in their sinful state, doubtless they had it in more perfection in their state of innocence, as considered in Adam; for the letter of the law was added because of transgression. Gal. 2: 19. Now if there was transgression before the letter of the law was added, that implies that there was a law before then; in that the letter of the law is said to be added, it implies that the matter of it was in being before, but much worn by sin; and that is one reason why the Lord was pleased to add the letter.

Let it be considered, how it can stand with Scripture or right reason, that Jesus Christ should abrogate this law. Did Christ blot out this law from the hearts of all men by his death? Then all men have not the law of nature to guide them; for we cannot be so gross as to imagine that the law is put into their hearts upon a new account, for that were to bring all men under the new covenant.

2. God spake all these commandments unto the people, and they heard his voice, (Deut. 5: 22—24,) with great majesty and glory, and he added no more; and he wrote them upon two tables of stone, and delivered them unto Moses—all of which holds forth their perpetuity; they are spoken by God, they are written by him in tables of stone; so was never any ceremony. Job desired that his words might be graven with a pen of iron and lead in a rock of stone forever. Job 19: 24.

3. Afterward the first tables were broken, which I suppose did signify the Israelites' breaking of the first covenant; for Moses broke them on account of their having made a golden calf, and so had broken the covenant. Whereupon Moses was then commanded to hew two tables like the first, and God wrote the same words again upon them, (Deut. 10: 1—4,) and they only of all the laws were put into the ark, and when the ark is set in its proper place between the cherubim there is nothing in it but the two tables. 1 Kings 8: 9. Now the ark was a type of Christ, and the putting of the law into it did signify the putting of it into the heart of Christ, (Psalm 40: 6—8, *Thy law is in my heart*,) and from thence they are transcribed into the hearts of the seed of Christ. See Jer. 31: 33, where God promises to put his law in their inward parts, and write it in their hearts. Now what law is this that must be put into the heart, when the law of sacrifice is abolished? Compare Heb. 10: 6—9, with the fore-mentioned Psalm. That this is the law that is here spoken of is manifest if we consider how proper and suitable it is for the heart of a believer. Paul calls it the law of his mind in Rom. 7: 23, and in verse 22 he professeth he delights in the law of God after the inward man; and God saith he will put the law in his heart and write it

there ; both which phrases hold it forth to be the same law that was written by God and put into the ark. Man's heart is the tables, and God himself is the writer ; the matter written is the law. Hear what Wisdom saith to this : *My son, keep my words, and lay up my commandments within thee ; keep my commandments and live, and my law as the apple of thine eye ; bind them upon thy fingers, write them upon the table of thy heart.* Prov. 7 : 1—3. Now what laws are these but the table laws ? And Wisdom's son is to have them written upon the fleshy tables of his heart.

4. When God promiseth to exalt his first-born higher than the kings of the earth, and that his covenant should stand fast with him, and that his seed should endure forever, and his throne as the days of heaven, (Psalms 89 : 28, 29,) yet he saith, *If his children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take away, nor suffer my faithfulness to fail.* Verses 30—32. Mark it, this covenant was with Christ, (though with David in the type,) in behalf of all the seed ; and the chastisements must be the portion of the seed if they break the law of God, though his covenant stand fast. Now as this covenant reaches all the seed, so doth the law and the punishments for the breach of it ; and if so, then what law is it that reaches all the seed, if not the law of the ten commandments, with those laws which are comprehended in them.

5. These commandments are eminently distinguished and marked out from all the ceremonial laws, both to show their eminency and perpetuity : they are said to be the work of God, in Exod. 32 :

16; and the Psalmist saith, *The works of his hands are verity and judgment.* And these works are called, *all his commandments*, in Psalm 111: 7, and they are ten. Deut. 4: 13. And therefore I conceive Wisdom's son is to bind them upon his fingers, to show the number of them, there being for each finger one, and that both hands might be active in them. And Zacharias and Elisabeth were said to walk in all the commandments and ordinances of the Lord. Luke 1: 6. They are distinguished from the ceremonial ordinances, and called all the commandments, to set forth their number, as before said, and their eminency; and therefore they are so frequently called in the Scripture, *the commandments of God*, distinct from the other laws, which were shadowy in the time of the law of shadows, (as these places of Scripture, besides many others, do show, viz., Deut. 5: 31, 6: 11, 7: 11, 8: 11, 11: 1, 30: 16, 1 Kings 2: 3, 8: 58, 2 Chron. 19: 10, Neh. 1: 7, and 10: 29, &c.,) and distinct from the testimony of Jesus in clear gospel times. In Rev. 12: 17, note that the dragon's war is with the remnant of the woman's seed which kept the commandments of God and the testimony of Jesus. And again, here are they that keep the commandments of God and the faith of Jesus. Rev. 14: 12. And when the man would know what he should do to be saved, Christ told him that he knew the commandments. A cloud of witnesses would come in, if need were, for the confirmation of them. But farther observe what the Scripture saith to their duration. The Psalmist saith, *All his commandments are sure, they stand fast for ever and ever, and are done in truth and uprightness.* Psalm 111: 7, 8. Note it; all his commandments, which are the works of his hands, as aforesaid, stand fast for ever and ever; that is, not only in the time of the minis-

tration of the letter, which was in a sense for ever, but for ever and ever, that is, under both ministrations, that of the letter and that of the spirit, in Old Testament times and in the New. Search and see if you can find any word that doth speak of any thing that is said to abide or stand fast for ever and ever, which comes short of the time aforesaid. And when God hides his face from the house of Jacob, then is the time that the testimony is bound up and the law is sealed among the disciples, (Isa. 8: 16, 17,) clearly relating to the time that the Jews rejected the gospel, and the disciples are commanded to make use of the law as well as the testimony to try the doctrines of others by. Isa. 8: 20. All which shows the perpetuity of this law of God, which will farther appear if we consider Deut. 7: 9. Our Lord saith in Matt. 5: 17, 18, *Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill.* But the question will be, what law this is? To me it appears to be the law of the ten commandments; for these reasons:

1st. Because this comes in as the motive to provoke his disciples to let their light shine in the world, that men might see their good works and glorify their Father which is in heaven. Matt 5: 16. Therefore it must be such a law as the doing of it holds forth good works to public view.

2d. It is such a law as Christ professes he came not to destroy; but the ceremonial law he destroyed in this very sense, so that none are to be in the practice of it; he blotted out the hand-writing of ordinances that was against us, and contrary to us, and took it out of the way, nailing it to his cross.

3d. Destroying of the law is here put in direct opposition to fulfilling of it; to destroy is to take out of the way or to blot out as before; but to fulfill the law is to do that which is contained in the

law; therefore saith Christ to John, when he went to be baptized, *It becometh us to fulfill all righteousness*, (that is, to perform it.) Matt. 3: 15. And the Apostle saith, that love is the fulfilling of the law. What law? Why this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, &c. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.* Rom. 13: 8—10. So that, to fulfill the law of the ten commandments, is not to blot them out or make them void; that were to destroy them, which Christ came not to do, but, on the contrary, to do the things contained in them, which he did exactly in his life, and so was offered up a Lamb without spot.

4th. This is such a law as must stand in force, every jot and tittle of it, till heaven and earth pass away. Matt. 5: 19. But heaven and earth are not yet passed away; therefore this law stands firm. But because it is said in the text, Till all be fulfilled, hence some affirm that all was fulfilled at the death of Christ, and this fulfilling of it holds forth the abrogating of it. But did heaven and earth pass away then? or did Christ, by his taking upon him all that guilt which was due to us, and by his perfect fulfilling of it in his walk, take us from our obedience? God forbid. Because Christ fulfilled the righteousness of the law, must we not fulfill it? The Apostle saith that for this end Christ died. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit.* Rom. 8: 3, 4. But what is the fulfilling of the righteousness of the law, but to do the righteous things contained in the law? And in this sense every true believer doth fulfill the law, though his completeness be in Christ; for love is the fulfilling of

the law, (Rom. 13: 10,) so that the commanding power of the law is such a just measure, that every one that loves acts his part towards the fulfilling of it.

5th. It farther appears to be the ten commandments, by the use Christ makes of what he had before asserted: *Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven.* Matt. 5: 19. That is, forasmuch as that law must stand till heaven and earth pass away, and I came not to destroy it, therefore beware of breaking it, for whosoever you are that break any part of it, and shall teach men so, you shall be called the least in the kingdom of heaven; *but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.* To prevent farther mistake, he repeateth the law in many particulars, and gives the sense, showing how far their righteousness should exceed the righteousness of the scribes and pharisees. By all of which it plainly appears, that this law, which Christ came not to destroy, is the law of the ten commandments, or the laws that were comprehended in them.

6. The Apostle confirmeth and establisheth this law after the death of Christ, as plainly appears in the third chapter of Romans, the drift of which is to set Jews and Gentiles in a like condition by nature—all breakers of the law of God, and so become guilty before him, (verse 19,) and that therefore no flesh could be justified by the deeds of the law, the law being for another purpose—to convince of sin, (verse 20,) or to bring sin to their knowledge. He proves that Jews and Gentiles, circumcised and uncircumcised, are justified by and through faith, and not by the law of works. Verses 27—30. But lest the Gentiles should think, because they could not be justified by the works of the law, that there-

fore they might look upon the law as a thing done away or made void, he puts this question to the uncircumcised Gentiles, *Do we then make void the law through faith? God forbid; yea, we establish the law.* He settles this question, whether the law be in force to believing Gentiles or no, with a God forbid; which shows the greatness of his zeal against such a persuasion, it being the same answer which he gives to another gross question, whether we should continue in sin that grace might abound; and, as if that were not enough, he adds to it, *Yea, we establish the law.*

7. This same Apostle doth prove that the law was in force at the time of his conversion. He saith he had not known sin but by the law; he had not known lust except the law had said, *Thou shalt not covet.* Rom. 7 : 7. He was alive without the law once, but when the commandment came, sin revived, and he died, (verse 9,) that is, not without the letter of it, for that he had, and did in a great measure conform to, but without powerful convictions for sin by the law; and in this sense then the commandment came, sin revived, and he died that before was alive in his own apprehension. *For without the law sin was dead,* (verse 8,) and by the law is the knowledge of sin; and sin, taking occasion by the commandment, deceived him, and slew him. *Wherefore the law is holy, and the commandment is holy, just and good,* (verses 11, 12;) not that the holy and just law was made death unto him—God forbid—but sin, that it might appear sin, by this good law wrought death in him, that by the commandment sin might appear exceeding sinful. Verse 13. And if so, then this law did not die with the body of Christ; though we are dead to the law by the body of Christ, that we should serve in newness of spirit, and not in the oldness of the letter,

and that we should be married to another, even him who is raised from the dead; we being dead to that spirit of bondage in which we were held, that we set our obedience to the law no longer in the room of Christ as our head and husband; Christ by his blood having purchased us from that power that the law had over us by reason of sin. So that our service is not to satisfy the law, as a woman serves to please her husband that she is bound to; but we are not dead to serving in newness of spirit in obedience to Christ as our husband. Rom. 7: 4—6. In this sense the Apostle delights in the law of God after the inward man, (verse 22,) though the other law in his members stood in great opposition to it. Verse 23. Mind this chapter well, and it will appear so plain that he that runs may read, that the Apostle intends no such thing as to take us from our obedience to the law, nor yet the abrogating of the law, but the contrary.

8. The same Apostle urges the law, in the very letter of it, to the Ephesians. He saith, in chapter 6: 1—3, *Children, obey your parents, for this is right; honor thy father and thy mother, which is the first commandment with promise.* He proves his exhortation to be right from the commandment, and he takes notice of the order of the commandments; it is the first commandment of that second table, and it hath a promise annexed to it. He speaks in the present tense; he does not say it *was* the first commandment, but it *is* the first with a promise, *that thy days may be long on the earth.* He urges the promise to them for their encouragement; and to prevent mistakes, he shows the extent of it, that it was not only to the Jews, that they should live long in the land of Canaan, but to the Gentiles also; therefore the interpretation says, *that thy days may be long on the earth.*

9. James gives a full confirmation to what I am treating of. He convinces them of sin by this law, in having the faith of Jesus Christ with respect of persons, as appears by chapter 2: 10, 11, *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* He shows what law he means, and how it is that he who offends in one point is guilty of all; because, *He that saith, Do not commit adultery, saith also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.* And John saith, *Whosoever committeth sin transgresseth the law, for sin is the transgression of the law,* (1 John 3: 3, 4;) and in the next verse he explains what law he means, and saith, it was such transgression that Christ was manifested to take away. Now if this law of God was done away by the death of Christ, sin could not be a transgression of it so long after; neither could any be convinced of sin by it, because it was not. But the Apostle saith, *Whosoever committeth sin transgresseth the law;* which shows it was in force then, and not only so, but that likewise it should so remain.

10. Let it be considered whether this opinion that the law is done away doth not clash with redemption itself. The Apostle states that all men were under the law, and by breaking of it they came under the curse. Gal. 3: 10. And Christ was made under the curse, to redeem his people from under the curse of the law, that the blessing of Abraham might come upon the Gentiles through faith. Verses 13, 14. Now if we were not under the commanding power, we could not be under the curse, (for that follows disobedience,) and if so, then Christ was not made a curse for us; neither can the blessing of Abraham come upon the Gentiles upon that account, if the Jews only were under the law, and

under the curse of it. Christ's dying to redeem them from the curse, could not bring the blessing of Abraham upon the Gentiles. And again, the Apostle saith, *that Christ was made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* Gal. 4: 4, 5. Now if we were not under the law, we could not be redeemed by Christ's being under the law, nor receive the adoption of sons thereby; but it is manifest that every one is under the commanding power of the law, and by nature under the curse; and Christ hath only redeemed his people from the curse, but they are not redeemed from their obedience to the law of God. I find no Scripture that saith so; but the contrary.

11. God complaineth of the blindness of his servants, and of the deafness of his messengers that he sent, (Isa. 42: 19, 20,) and their blindness and deafness appears in this, that they did not hear nor understand God's design in the gift of his Son, that it was not to destroy the law or to slight it, but to magnify it and make it honorable. Verse 2. Previously it was in tables of stone, but now in the fleshy tables of the heart; service was then done from a spirit of bondage, but now from a spirit of adoption. And in this sense I conceive the law to be magnified and made honorable, and upon this account God is well pleased for his righteousness' sake, that is, I conceive, for his Son's sake.

12. This opinion, that the whole law is abolished, doth pull up true magistracy by the roots, the office of rulers being for the punishment of evil doers, and for the praise of them that do well. But if the statutes and judgments be not in force, there is no corporeal punishment to be inflicted upon any, though thieves, murderers, or the like; and so there is no room for the magisterial power at all, but men

are left in this respect as the beasts of the field, to shift one among another as well as they can. But the Apostle saith, *The law is made for the lawless and disobedient, for ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, &c.* 1 Tim. 1: 9, 10. Now that this is the law of penalties, is manifest, in that it is said it was not made for a righteous man; but the ten commandments were for the righteous, for the Psalmist saith, *Make me to go in the path of thy commandments, for therein do I delight. O how love I thy law! It is my meditation all the day.* Psalm 119: 35, 97.

And how shall we have governors as at the first, and counsellors as at the beginning, (Isa. 1: 26,) if they have no law to govern by? If any say we shall have laws from Christ, and shall not need those laws that were for the commonwealth of Israel, I answer, I know no word of God that doth give us ground to hope for any other laws of Scripture then what we have. And suppose that God should revive his work and bring his enemies under, and put opportunity into the hands of men fearing God and hating covetousness to rule the nation, and to make laws according to Scripture, what could they do if the Scripture were not their statute-book, if they should turn law-makers? Would not that be their sin, there being no warrant in the Scripture for it? And would it not bring all into confusion again, and make another Babel? For the great question which is to be resolved in the latter days, will be, Who is our statute-maker?—which the saints put out of question in Isa. 33: 22, *The Lord is our Judge, the Lord is our Statute-maker, the Lord is our King, he will save us,* (and not king Omri with his statutes.) Mich. 6: 16. And when the saints come to own this truth in good earnest, their oppo-

nents' tacklings will be loosed; they shall neither strengthen their masts, nor spread their sails. And Malachi tells us what laws our King hath made, which the saints are to own when the day of the Lord shall burn as an oven all the proud, and the Sun of Righteousness arise upon all that fear him; when they shall tread down the wicked with so much ease that they shall be as ashes under the soles of their feet, so that it shall be counted the Lord's doings. And in the day that the Lord shall do this, *Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.* Mal. 4 : 3, 4.

I shall now endeavor to answer some objections which are usually brought against this truth, though several of them are partly answered in the grounds before mentioned. I shall therefore say the less, and begin to speak something to that Scripture in 2 Corinthians, third chapter, on which the objectors chiefly build their persuasion; and indeed at the first glance thereon, without comparing it with other Scriptures, it hath more color for such a purpose than all the Scriptures that ever I heard brought; from which Scripture this is objected, that the ten commandments were the ministration of death and the letter, and are done away.

Answer. That they were the ministration of death and of the letter is granted, for the Scripture saith so; but the Scripture doth not say that they are done away, as will appear, if we consider the drift of the Apostle. He endeavoreth to show the difference between the ministration of the spirit and of the letter, the one being a bare reading of the law, from which no life was communicated to those that heard it. The Apostle calls it the ministration of

condemnation, that is, it lays open sin, and the curse for sin, but it is the gospel ministration which holds forth justification and strength against sin; not that the ten commandments in themselves were death to any—God forbid! as the Apostle saith in Rom. 7: 13; but sin, when it is finished, bringeth forth death; and the commandments preach death to the transgressors of them, so that they are called the ministration of death and condemnation, because man hath broken them, and so is under the curse of them, which Christ hath delivered believers from, (Rom. 3: 13;) and the ministration of it is really done away, that is, as I said before, the reading of the law by a typical priesthood, which the Jews would have set up in the room and place of the ministration of the spirit. And whereas they lived under the hearing of the bare letter of the law, which gave no strength to perform, we live under the hearing of the gospel, which is spirit and life. John 6: 36. But that the matter of the law, or commanding power of it, should be done away, this Scripture doth not in the least prove, but it is used in the hand of the Spirit to convince of sin. This the same Apostle proves in Rom. 7: 7, where he saith, *I had not known sin but by the law; I had not known lust except the law had said, Thou shalt not covet.* This will appear evident if we consider the same chapter from verse 8 to verse 14.

Obj. 2. Another Scripture is frequently urged from Acts 7: 37—*A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.* From which it is concluded, that we are to hearken only to Christ and not to Moses.

Ans. If by hearing of Christ you mean hearing only what he spake with his own lips when he was on earth, then we are not to hear hear his apos-

Jes. But if you mean, by hearing of him, to hear what he spake upon earth and what he spake by his Spirit in his apostles, then why are we not to hear what he spake by his Spirit to his prophets, seeing we are built upon the foundation of the apostles and prophets, Christ being the chief corner-stone. Eph. 21: 20. And if those who are of this persuasion would be true to their principle to hear Christ, hear him what he saith in Luke 16: 31—*They have Moses and the prophets, let them hear them; for if they will not believe Moses and the prophets, neither will they be persuaded though one rose from the dead.* And he counsels to keep the commandments, (Matt. 19: 17, 18,) and reproves for the breach of them, as also for the making them void by traditions, (Matt. 15: 6,) as might be made to appear by many other Scriptures. Therefore there is nothing of weight in this objection to shake the thing asserted. But for a more full answer to this objection and the former, I must needs entreat the reader to see my other book on the Sabbath.

Obj. 3. Moses was faithful over his house as a servant, so Christ is faithful over his house as a son. Now, if Christ hath not given us all the laws that we are to observe, this is to make Christ less faithful than Moses.

Ans. Doubtless Christ as a son is faithful over his house, as Moses was faithful over his house as a servant. But we are to consider, what was Moses' house, and what is Christ's house. Moses' house, I conceive, was the Tabernacle; his faithfulness did appear in that he did all things according to the pattern showed him in the Mount. Christ's house is the saints, the true tabernacle which the Lord hath pitched and not man, (Heb. 8: 2, 5,) of which the other was a shadow. And as Moses as a servant

gave forth ordinances for his house, so Christ as a son has given out ordinances for his house. But the ten commandments are a law which belongs to men as they are men, though they be no part of Christ's house, it being, as before proved, the law written in their very hearts.

Obj. 4. But when certain of the sect of the pharisees arose and said it was needful to be circumcised and keep the law of Moses, the Apostle proves them to be tempters of God, in putting a yoke upon the neck of the disciples, which neither they nor their fathers were able to bear. Acts 15 : 5, 10.

Ans. Are the ten commandments such a yoke as is not to be horne? Is it a yoke to have no other God but Jehovah, and to abstain from murder, theft, adultery, and the like? For so it must be, if you judge that the whole law is here slighted. But the thing under discussion here is, whether such and such laws are to be kept or not, and the stress that is laid upon the keeping of them, namely, the pressing of them as things without which they could not be saved, as in Acts 15 : 1 ; and therefore the Apostle, in answer to this, shows that the Gentiles had received the gospel and did believe, God having given to them the Holy Ghost, and put no difference between them and the Jews, purifying their hearts by faith, (verses 7—9,) and that through the grace of Jesus Christ both Jews and Gentiles should be saved, (verse 11 ;) and as the Apostle opposeth the keeping of these laws for such a purpose as to be saved thereby, so the bare keeping of them is forbidden. And therefore James saith, (verses 19, 20,) *My sentence is, that we trouble not them which from among the Gentiles are turned unto God, but that we write unto them that they abstain from pollutions of idols, from fornication, from things strangled, and*

from blood. So that the Apostle's judgment is, that the Gentiles should keep some part of the law. And therefore the question was not, whether any part of the law should be kept; and the reason why they would write no more seems to be in verse 20, *For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.* So the apostles and elders write, in verse 24, *Forasmuch as we have heard that certain men that went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law, to whom we gave no such commandment.* Now can we be so gross as to think, that it is subverting men's souls, and contrary to the commandments of the apostles and elders, to bid them love the Lord their God with all their hearts and with all their strength, and to worship him alone, and not to take his name in vain, and the like? This is to keep the law. But the difference was about other laws as well as circumcision, and they are as really forbidden to keep them, as they are forbidden circumcision; and therefore it cannot be the law of the ten commandments, but the law of shadows, as is manifest by chapter 21. When Paul came to Jerusalem, the brethren told him that it was reported that he taught all the Jews which were among the Gentiles to forsake Moses, saying, *that they ought not to circumcise their children, neither to walk after the customs,* (verse 21;) therefore they counseled Paul to purify himself, with some others, that it might be seen that he walked orderly and kept the law. Verse 24. *But as touching the Gentiles which believe, we have written and concluded that they observe no such things.* Verse 25. So that it is very clear, that it is circumcision and the customs that is here called the law of Moses, which the Gentiles were commanded not to keep. But to think that the Gentiles

should be forbidden to keep the law of God that was written in their natures is abominable, and contrary both to Scripture and reason.

Obj. 5. But the Scripture saith, *Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman*; which bond-woman was an allegory of the covenant from Mount Sinai, and therefore to be cast out.

Ans. The Apostle is here showing how impossible it is for works and grace to stand together in point of justification; for this people were seeking to be justified by the works of the law. He shows the difference betwixt the two covenants, one of works gendering to bondage, *the righteousness of the law being this, that the man that doeth these things should live in them*, (Rom. 10: 5;) the other of grace or free promise, without any respect to man's righteousness. He shows that the sons of the covenants are like unto their mothers; the sons of the one covenant are born after the flesh, the sons of the other by promise; and those that are born after the flesh persecute those that are born after the Spirit. Nevertheless, what saith the Scripture? *Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman*; that is, the covenant of works with those that seek to be justified thereby, *Christ being the end of the law for righteousness to every one that believeth*. Rom. 10: 4. But if we should understand the ten commandments in themselves to be the bond-woman, then it is impossible for them that keep them to be heirs or children of the promise, but they must be cast out as children of the bond-woman, which is very erroneous, and contrary to the current of the Scriptures. For the doers of the law are justified before God, (Rom. 2: 13,) though

not for doing. And mark how the Apostle forbids this notion in Romans 3 : 31—*Do we then make void the law through faith? God forbid! Shall we continue in sin, or transgress the law, that grace may abound? God forbid!* Rom. 6 : 1, 2. *Is the law sin? God forbid!* Rom. 7 : 7. *Was the law, which was good, made death unto me? God forbid!* Verse 13. *Shall we transgress the law because we are not under the condemning power of it, (Christ having redeemed us from it?) God forbid!* Rom. 6 : 15. Certainly the Scripture did foresee how apt men would be to slight and make void the law of God under specious pretences, as their being believers, and Gentiles which had not the law given to them, but that they are under grace, and the like. *If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?* Rom. 2 : 26.

Consider these queries—1. If the whole law was done away by the death of Christ, why did the Apostle spend so much time to prove that by the works of the law none could be justified, (Gal. 3,) seeing there was no law to work upon? Would it not have been a nearer way to have told them that the law was abolished?

2. If the whole law was done away at the death of Christ, how can any part of it be now in force? If it be said it is upon a new account, show me any one law that Christ hath once destroyed and again revived, seeing the Apostle saith, if he should build again the things that he destroyed, he should make himself a transgressor. Gal. 2 : 14.

3. What Scripture proves that we have any one of the ten commandments given out on a new account?

4. If the whole law be done away, what law is there for the punishment of evil-doers, thieves, murderers, and the like?

5. If the ten commandments are to be abolished, how is it that the Lord hath annexed so many great and precious promises to the keeping of them and delighting in them, as in Psalms 1: 1—4, and many other places, which do of right belong to such as keep the commandments? Rev. 22: 14.

6. How is it that the Apostle saith, the law is good if a man use it lawfully, (1 Tim. 1: 8,) if at the same time there be no law?

7. If the law was done away at the death of Christ, when was it given again upon a new account? If it was given before his death, (in the 5th chapter of Matthew,) then how is it that the law that was given on Sinai stood in force till that time? Could they both stand in force at once? If not till after the death of Christ, then when was it given out, seeing that we find not any of the commandments so much as mentioned for a long time after the death of Christ? Can we think the saints and the world were left without a law?

8. How is it that we contend for governors as at the first, and counsellors as at the beginning, seeing there is no law for them to rule and govern by, if this doctrine be true, that the whole law is done away?

Thus I have endeavored in a measure to prove, that the ten commandments are not only in force to unbelievers, but also to believers. But believers are not under the law so as to be justified or condemned by it; not under it as a covenant of works and ministration of death, but under it as a righteous rule of life—a holy, just, and good law; so they are under it, and do delight in it. Rom. 7: 22; Psalms 119: 70, 72, 97; 1 Cor. 9: 21. *It is time for thee, Lord, to work; for they have made void thy law, (Psalms 119: 122.) Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way, (Verse 128.)*

THE SEVENTH DAY IS THE SABBATH.

If the ten commandments be in force, every jot and tittle of them, it must necessarily follow that the seventh day is the Sabbath, and is to be observed according to the commandment. But because there is much opposition against this truth, I shall offer something in particular to it, which may tend to the clearing of it.

1. It was instituted by God before the fall of man, as appears in Gen. 1 : 31—*And God saw every thing that he had made, and behold it was very good.* But when man sinned, God changed his voice, and then the ground was cursed for his sake. Gen. 3 : 17. Farther, God was six days upon his work of creation, and rested not until the seventh day. Now, betwixt the end of the sixth day and the beginning of the seventh day, there is no interval or space of time, (chap. 1 : 31, 2 : 2;) then why should it be thought that the Sabbath was a shadow to hold forth rest by faith, and why should we run into such imaginations concerning the cause of God's instituting the Sabbath, seeing God so plainly declared it himself, namely, *that he blessed the seventh day and sanctified it, because that in it he rested from all his works which God created and made.* Gen. 2 : 3.

2. The reason that the Lord gave when he commanded the observance of the seventh day, was as before, *because that in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it,* (Exod. 20 : 11;) and it is as a motive to provoke man to follow the Lord's example from the beginning, both in work and rest

Six days, saith the Lord, thou shalt labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt do no manner of work. And if thou wouldest know a reason why thou shouldest do so, it is because I the Lord thy God did so. And truly, to me it is clear, that one main reason why the Lord took so much time as six days to create all things in, and rested the seventh day, was to show man an example, and what he ought to do. Doubtless God could have made all things in a moment ; but six days he works, and rests the seventh day, that man might do the same, and thereby not only hold forth the creating power of God, and the method that he was pleased to take in the creation, but also his great mercy in instructing and commanding man to work six days and rest the seventh, that he might be refreshed.

3. It plainly appears, that this institution was in force and to be observed from the beginning, though no mention is made of the patriarchs observing it, no more than of their sacrificing and doing many other things, which it is judged that they did, notwithstanding we hear nothing of them. But consider, God rested the seventh day and sanctified it. Now to profane that which God sanctifies doubtless is a sin ; and had they done servile work upon the Sabbath, they had profaned it. Neh. 13 : 16, 17. And what the Lord said to Peter, in another case, may be rightly said in this, namely, *What God hath sanctified, that call not thou common or unclean.* Acts 10 : 15. And the Lord, when he gave forth this command, saith, *Remember the Sabbath*, to note the importance of it, and the antiquity of it, it being no new thing, but from the beginning ; and that the Lord urges, in verse 11, as the cause why it was to be observed. Israel observed the Sabbath before the giving of the law on Mount Sinai, as appears in

Exod. 16 : 23, 25, 26. But mark what Nehemiah saith to this in, chapter 9 : 13, 14, *Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, and madest known also unto them thy holy Sabbath.* Mark, this commandment is singled out from all the rest, and is said to be made known to them, which shows that it was in being before, though probably they might lose the observation of it, by reason of their hard bondage in Egypt. However, it is plain that they had need of the knowledge of the Sabbath, and God makes it known unto them. And Christ leads us plainly to the first institution of it when he saith, *The Sabbath was made for man, and not man for the Sabbath.* He points to the making of it, and for whom it was made, not for the Jews only as Jews, but for man, before there was any such distinction as Jew and Gentile ; and in that it was made for man, which was the public person or representative of the whole of mankind, it was made for all men, Adam standing as a public person before his fall.

4. Our Lord Jesus doth show the true end of God's giving the Sabbath, and also how it ought to be kept, and shows the pharisees their mistake in the observation of it, they being so rigid that they would not suffer good works and works of mercy to be done, though there were necessity for the doing of them, as will appear if we consider the following Scriptures : The pharisees asked Christ if it was lawful to heal on the Sabbath day, that they might accuse him, (Matt. 12 : 10,) and his answer was this, *What man is there among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out ? How much then is a man better than a sheep ? Wherefore it is lawful to do good on the Sabbath day.* Matt. 12 :

10—12. Again, the pharisees told Christ that his disciples did that which was not lawful, because they pulled the ears of corn upon the Sabbath day. But mind the answer of Christ, *Have ye not read what David did when he was a hungered and had need, how he entered into the house of God, and did eat the shew-bread, which it is not lawful for any to eat but the priests?* Mark 2: 24—26. *Have ye not read in the law, that the priests in the temple profane the Sabbath day and are blameless?* Matt. 12: 5. It was not unlawful to pluck the ears of corn when they went through their neighbor's field, for that they might do by the law of God, (Deut. 23: 25,) and that the pharisees knew very well; but they thought it was unlawful because they did it upon the Sabbath day. But mark the answer of Christ, how he cleared the disciples; it was unlawful for David to eat the shew-bread, but he was a hungered and had need, and therefore to be excused. If the disciples had pulled the ears of corn when they had no need, upon the Sabbath day, it had been doing of needless work, and so had been unlawful. But the text saith they were a hungered, therefore they might do it, it being a work of mercy as David's was. And the same may be said of the priests' profaning the Sabbath, who, notwithstanding, are said to be blameless. Their preparation of the sacrifices was allowed, which work in itself would have been counted servile work, but that it was for such a merciful end, namely, the sins of the people; therefore saith Christ, *Had ye known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* Matt. 12: 7. Clearly proving that the Sabbath was to be observed, (but not so as to break another command, to neglect mercy, which the pharisees would do,) and that his disciples, in having mercy on their bodies, were no Sabbath-breakers.

Farther, observe what Christ saith in Mark 2 : 27, *The Sabbath was made for man, and not man for the Sabbath.* The pharisees made themselves slaves and bond-men by making the Sabbath a yoke, (whereas it should have been a delight, Isa. 58 : 13,) by superstitious outside performances, as though man had been made for the Sabbath. But Christ tells them, it was made for man, that is, for the good and benefit of man, that he might rest from his labors and be refreshed, as they were in Exod. 31 : 17. And thus you see how clearly our Lord hath given the sense of this law. It is lawful to do well upon the Sabbath day, to visit the sick and to heal them, and to do works of mercy to our own and others' bodies, the Sabbath being made for man.

5. Jesus Christ declares himself to be Lord even of the Sabbath day, (Matt. 12 : 8,) and he takes his title thus : *The Sabbath, saith he, was made for man, and not man for the Sabbath ; therefore the Son of Man is Lord even of the Sabbath day.* Here seems to be two things from whence Christ takes this title. First, the Sabbath was made for man, that is, as before was said, for Adam, and so for all men, being made for him before his fall. Now, Christ being the Son of Man, the chief man, or second Adam, the man of God's right hand, the heir of all things, is of right Lord even of the Sabbath day. Second, the Sabbath was made for man, that is, for the good of man, and in mercy to man, as is said before. Therefore, Christ being the author of all good, the giver of all mercy, he is Lord of it; and, therefore, Christ doth not slight the Sabbath (as some do imagine) by saying he is Lord of it, as though he were not to keep it, or that his intent was to change it. That were to strip himself of his title, or else to entitle himself Lord of that which was not. But in that it is said Christ is Lord of the Sabbath, it

proves the Sabbath to be in force. As Christ proves the resurrection, in Mark 12 : 26, 27—*I am the God of Abraham, the God of Isaac, the God of Jacob ; I am not the God of the dead, but of the living*—so Christ is Lord of the Sabbath day. He is not Lord of the dead types and shadows, or of that which is not in being, but he is Lord of the lively oracles, of which I consider the Sabbath to be one. Acts 7 : 38.

Objection. But did not Christ break the Sabbath, and teach men so to do, in bidding the impotent man take up his bed and walk, it being unlawful to carry a burden upon the Sabbath day ?

Answer. The scribes and pharisees said so, indeed, and that his bed was a burden ; but they were very unfit judges, they being ignorant of the right manner of observing the Sabbath, and seeking likewise to take advantage against Christ in his words and actions. Their saying the man's bed was a burden, and that it was unlawful for him to carry it, doth prove no more that was it so, than their saying that the disciples did break the Sabbath in plucking the ears of corn, and Christ in healing the diseased. But was not this a work of mercy, the man having been lame so long in the porch now being cured ? Was it not meet that he should be released from the place, and take his bed with him to lay on at night ? (for it is likely he had no other.) And who can say that it was a burden ? In some countries that which they call a bed is no heavier than a good cloak or coat. But consider what gross wickedness naturally flows from this opinion. The objectors themselves, and all, must acknowledge that the whole law was in force till the death of Christ—the very shadows, till he nailed them to his cross ; then the fourth commandment doubtless was in force.

Now, to say that Christ broke it, and taught men so, is to say that Christ sinned, and taught men to sin, (for sin is the transgression of the law,) and this roots up redemption by Christ; for if Christ was a sinner, he could not be a Saviour. He had not been a meet offering for the sins of others; he had been a sinner himself. But he was offered up a Lamb without spot, (Heb. 7: 26, 1 Peter 1: 19,) and was made sin for us, that knew no sin, (2 Cor. 5: 2;) and therefore this objection is made so gross, that every sincere heart that sees the tendency of it will not touch it; and indeed I had not mentioned it here, but that many through weakness have taken it up as a sufficient ground to prove the making void of the Sabbath, for want of looking into the bottom of it.

6. Another ground to prove the Sabbath yet to be in force, may be taken from the words of Christ to his disciples in Matt. 24: 20—*But pray ye that your flight be not in the winter, nor on the Sabbath day*; which is part of the answer Christ gave them when they came privately to him to ask him when the destruction of the temple should be, the signs of his coming, and the end of the world. It is generally conceived that this part of Christ's answer relates to the destruction of Jerusalem; and, indeed, that is the shortest time that can be thought it relates to, as appears by the question which was asked him. But suppose it to be so; doth it not plainly appear from hence, that the Sabbath was to remain in full force after the death of Christ? The destruction of Jerusalem was about forty years after the death of Christ, and yet he commands his disciples to pray that their flight be not in the winter, neither on the Sabbath day. Now, can we think that Christ would lay such a foundation for superstition, as though the Sabbath was to be at the ruin of Jerusalem, when it was to cease at his death? Or can

we think that Christ would teach his disciples to pray false, or to pray that their flight should not be on the Sabbath, when indeed there was to be no Sabbath? This is gross to imagine; for as sure as winter was to remain winter, so the Sabbath was to remain the Sabbath. And if their flight had been upon it, it would have been the more tedious, it being a day of rest and refreshment to them, wherein they used to rejoice and praise the Lord, as appears by that song for the Sabbath day, in Psalm 92. But although this Scripture looks to the destruction of Jerusalem, yet I conceive that it looks farther, even to that distress that Jerusalem shall be in at the second coming of Christ, and that for these reasons:—

1st. Those things that Christ spake of were accomplished in a measure in the apostles' days; and yet they are not completely fulfilled. For instance, Christ told his disciples that they should be delivered up to be killed, and they should be hated of all nations for his name's sake. This was in the apostles' days, and hath been since; and false prophets did arise then, and so they have since. So that those things which Christ spake looked to several times, and therefore, I conceive, he saith, *Verily I say unto you, this generation shall not pass till all these things be fulfilled.* So I judge that what he spake concerning Jerusalem had not only respect to that destruction that came upon it during that generation, but also to that great calamity that should be upon it in the last days.

2d. This will more plainly appear, if we consider the words of Christ, *But pray ye that your flight be not in the winter, nor on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* Matt. 24: 20, 21. Now, with this compare

Zech. 14 : 2, *For I will gather all nations against Jerusalem to battle, and they shall be taken, and the houses rifled, and the women ravished. And in the third and fourth verses it is said, Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle, and his feet shall stand in that day upon the Mount of Olives.* With which compare Dan. 12 : 1, 2, *And at that time shall Michael stand up, the great Prince which stundeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation, even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* Now, if that great destruction of Jerusalem produced such great trouble as never was, nor ever should be again, how is it that there shall be such great trouble as never was since there was a nation, when Michael stands up to deliver the people, every one that is written in the book, and Jerusalem is taken, and the houses rifled, and the women ravished, when the Lord comes forth to fight against those nations, and his feet shall stand upon the Mount of Olives, according to that text in Acts 1 : 11, *So shall he come in like manner as ye have seen him go into heaven ;* and when the seventh angel pours out his vial, (Rev. 16 : 17, 18,) which time I conceive is one and the same with that in Zechariah and Daniel—and the angel is Michael, the great prince which Daniel speaks of, whose feet shall stand upon the Mount of Olives—then is the time of great trouble, and such an earthquake as was not since men were upon the face of the earth, so mighty an earthquake and so great. So that to me it appears, that these three Scriptures do correspond with

the words of Christ, pointing out the same time; and if so, then the Sabbath shall remain till the coming of Christ, and so shall stand till heaven and earth pass away, according to the passage in Matt. 5: 18; and for ever and ever, according to that in Psalm 111: 8; and the destruction of Jerusalem seems to be a type of that great destruction that shall be at Christ's appearance. And, as Jerusalem was taken when some from all nations were gathered together, as history reports, and on the Sabbath day it was destroyed, so it appears that the strength of the saints will be gathered together at Jerusalem, because all nations will gather against it, and Jerusalem's strait will be upon the Sabbath day, as seems to appear by the words of Christ, for then, saith he, shall be great tribulation, such as never was; (then! when? why, when their flight shall be upon the Sabbath day;) and this great tribulation is when Jerusalem shall be taken, the houses rifled, and the women ravished, as was said before; *at which time Michael shall stand up and fight against these nations, as when he fought in the day of battle; and the slain of the Lord shall be many, even from one end of the earth to the other, (Jer. 25: 31—33,) and the Mount of Olives shall cleave in the midst thereof, and there shall be a very great valley, into which the saints shall flee, (Zech. 14: 5.)* Then shall the Sabbath be swallowed up in the great Sabbath of a thousand years, that glorious and holy rest which the saints shall enter into, and live and reign with Christ. Rev. 20: 4.

7. Another ground is taken from the practice of Christ's disciples after his death, as recorded in Luke 23: 5, 6, *And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.* Some say, that if we do observe the Sabbath, we must do all those sacrifices which

the Jews did upon it. But at this time the veil of the temple was rent in twain from top to bottom, and the shadows were done away by the body of Christ, and yet they kept the Sabbath, not through fear or ignorance, but according to the commandment, which is to rest from their labors; and so they did, for the text saith, *they returned and rested*. There is no sacrifice expressed in the commandment. *The stranger and the cattle were to rest on the Sabbath*. Exod. 20: 10. So that the Sabbath was commanded and observed before any of those sacrifices were commanded to be offered upon it. But because the Jews did such a service upon the Sabbath day, as they were a typical people, it doth not follow that this was any part of the commandment; and therefore we are to rest, as those disciples did, according to the commandment. It is remarkable, that the Holy Ghost should leave this thing upon record, which would not have been, I am persuaded, had the Sabbath then been abolished. He doth not only say, they returned and rested on the Sabbath day, but, to prevent all mistakes, lest it should be thought they did it ignorantly or superstitiously, or for fear of the Jews, he saith they did it groundedly, that is, according to the commandment.

Obj. But the disciples were met together upon the first day of the week, and Christ appeared unto them. John 20: 9.

Ans. It is true, they were assembled together upon the same day at even, being the first day of the week, with the door shut; and the cause is laid down why they were so, namely, for fear of the Jews. Some of the disciples, as I said before, kept the Sabbath the day before, and I think we can not reasonably imagine but that those did who were together on the first day, for they did frequently correspond

together, that is manifest. But what doth their being together on the first day evening, and Christ's appearing to them, prove for the observation of the first day, more than his appearing to them eight days after, and appearing to them the third time early in the morning when they were fishing, (John 24: 4, 5,) for the observation of those days? It was necessary that Christ should appear to his disciples on the first day of the week, that his word might be fulfilled of his rising the third day, so that they might boldly witness the same.

Obj. But the disciples came together on the first day of the week, and did break bread, and Paul preached unto them. Acts 20.

Ans. This is all the meeting or preaching that ever we find held upon the first day, except the disciples being together for fear of the Jews, mentioned before, at evening. So this seemed to be, because when they came together Paul preached with them, continuing his speech until midnight. It is not likely, then, that they observed the day and came together in the morning, seeing he continued his speech so long. And, as we have the cause of the disciples being together with their doors shut, so we have the cause of this meeting. Paul was ready to depart on the morrow upon an extraordinary occasion, and he had many things to communicate to them, as appears by his discoursing with them till midnight, and talking till break of day. But that which makes the objectors lay such stress upon this text, is because the disciples came together to break bread, which they judge to be the Lord's Supper. Suppose it were so, what doth this make for the observation of the first day, more than Christ's first instituting the Supper upon the fifth day of the week, (as is generally conceived,) doth

make for the observation of it? But we have no proof that this was the Supper of the Lord that they came to partake of, but it seems to be such breaking of bread as the margin of some Bibles refers to. Acts 2: 46. *They continued daily with one accord in the temple, and breaking bread from house to house, and did eat their meat with gladness of heart.* So in Luke 24: 30, 35. And it is explained what kind of breaking of bread it was, where it is said, when he was risen up again, and had broken bread and eaten, and talked a good while, till break of day, he departed. Here is eating and talking; it is not solemnized as the Lord's Supper. Some would have this common breaking of bread, and the other in verse 7, to be the Lord's Supper; but it is very unlikely that there should be two sorts of breaking of bread at one time, by the same persons, and yet nothing spoken distinctly by which we might know the one from the other. The most that can be said, is but a supposition; it can not be proved that this was the Lord's Supper. How weak a ground this is for the observation of this day as a Sabbath, or more than any other day, or to limit the administration of the Lord's Supper to this day, I leave to the truly wise in heart to judge.

Obj. But the church had their gatherings upon the first day of the week, by which it appears that it was the day that they met together upon. 1 Cor. 16: 2.

Ans. The words are these, *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* Here is no proof of their meeting together, but rather the contrary, every one was to lay by him in store as God had prospered him; no public gathering, but private laying up. But be

cause the Apostle saith, in the close of the verse, *that there be no gatherings when I come*, therefore it is thought the Scripture can not be so understood, because it would not prevent gatherings. But is this fair, when a text of Scripture stands alone, to put such a sense upon it as doth contradict the very letter of it—when it saith, let every one of you lay by him in store, then to say the meaning is to have public gatherings and but one store? And would not the end of the Apostle be fully answered, namely, to have no gatherings, if each of them did lay by in store, as God had prospered them in the world, ready against the Apostle came, they knowing of his coming? And when he came, was it not as easy to carry it with them to him, as for us to carry our Bibles to a meeting; and what need would there be then of gatherings? And this way of giving would not be pharisee-like, but according to the words of Christ, in Matt. 6 : 1—4, *Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly.*

Obj. But John was in the spirit on the Lord's day, (and had the various revelations upon it,) which is conceived to be the first day of the week. Rev. 1 : 10.

Ans. It is true, John was in the spirit on the Lord's day. But the question will be, what day that was. If any particular one of the seven, it must have been the Sabbath, for no other day is so called but that. God calls it his holy day in Isa. 58 : 13, and Christ saith he is Lord even of the Sabbath day. And if so, then it is his day, for he is Lord of it,

and that by way of eminence ; not, as some would have it, to show that he is Lord of every day, but as it is the Sabbath ; for so it is said the Son of Man is Lord even of the Sabbath day. So that this notion that the Lord's day is the first day, is merely taken up on trust one from another, without one word of Scripture to prove it.

Obj. But it will be yet objected, by those that are for no Sabbath, in the words of the Apostle in Col. 2: 16, 17, *Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ ;* whence it is concluded that the Sabbath was but a shadow, and none are to be judged for not observing it.

Ans. There were holy-days and Sabbaths besides the seventh-day Sabbath, or the Sabbath of the Lord thy God, for so it is called in the commandment, as doth appear in Lev. 23: 39. Now, because it is implied by the words of the Apostle, that Sabbaths were shadows, to be done away by the body of Christ, doth it therefore follow that all Sabbaths were so, any more than the words of the Apostle that men shall be saved, prove that all men shall be saved? And if we consider the verses before, it will plainly appear, that the Apostle was not speaking of any of the ten commandments. In verse 15, the Apostle is speaking to the Gentiles, showing how they were dead in sins, and in the uncircumcision of their flesh, but are now quickened by Christ, and all their trespasses forgiven them. In verse 14, he shows what farther benefit they had by the death of Christ, Blotting out the hand-writing of ordinances, which was against us, and contrary to us, he took it out of the way, nailing it to his cross ; and the Scripture on which the

objection is founded hath its dependence upon that which comes in with, Therefore let no man judge you in meats, and drinks, &c. ; as though the Apostle had said, Forasmuch as Christ hath blotted out and nailed to his cross those ordinances which are against the Gentiles, you are not to be judged for the non-performance of them. Now the ten commandments were never against the Gentiles, nor contrary to them ; for the same Apostle saith the matter of them was written in their hearts, as was said before, and they did by nature the things contained in them, and therefore they were not contrary to them. But circumcision and other ordinances stood as a wall against the Gentiles, which Christ broke down, by taking them out of the way and nailing them to the cross, *having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.* Eph. 2 : 15. So that it is clear, that the Apostle is speaking of such commandments as were contained in ordinances, and not those commandments that were eminently distinguished from ordinances ; but those ordinances which were against the Gentiles, and made them and the Jews two, as did drinks, new-moons, holy-days, and Sabbath-days, Christ by his blood having taken these away, hath made them one. That the ten commandments should be struck at, there is no cover in this Scripture for, or that the Sabbath should only be taken from them and nailed to the cross with new-moons, meats, and other shadows and ordinances which were against man. But Christ saith, The Sabbath was made for man. So that in this place there is no proof for the abrogation of this command of God. But for a more full answer see my other book.

Obj. How is it that the Apostle saith, in Rom. 14 : 5, 6, *that one man esteemeth one day above another, another esteemeth every day alike*, and yet he does not reprove either of them?

Ans. I make no doubt but if the controversy here alluded to had been about the Sabbath, whether it were to be observed or not, it would have been plainly expressed, and not passed over so slightly. But the Apostle is speaking of *indifferent things*, which men were not to be judged for their doing or not doing, and not of commandments. Because it is said that some esteem every day alike, therefore some conclude that this takes away the Sabbath day; but we must compare Scripture with Scripture, adopt such a sense as may bring them into harmony, and sometimes explain general terms by restrictive Scriptures. For instance, Christ says to his disciples, *Go preach the gospel to every creature*; we must understand it to mean to every creature that is in a condition to hear the gospel. The Apostle saith, that every creature of God is good, and nothing to be refused. But some are poison, and are to be refused. So is every day alike, that is, every working day, which God hath made alike; but the seventh day he hath sanctified and made a Sabbath of rest, and so not like the others. This interpretation is according to that Scripture in Exod. 16 : 4, *Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day*; and in verse 12, *They gathered every morning every man according to his eating, yet on the Sabbath day there was none to gather*. And in our common speech it is so; we call the six days every day. Men say, we work every day, or we travel so far every day, when they mean only the six days that they count working

days. So the Apostle, speaking to them that kept the Sabbath, speaks in the same language, and we have no ground to think otherwise; for there is no Scripture that we find before this that hath any seeming dislike against the observation of the Sabbath, but the contrary.

Obj. Ye observe days, and years, and times, and months; I am afraid of you, lest I have bestowed upon you labor in vain. Gal. 4: 10, 11.

Ans. This cannot be understood that the Apostle here strikes at the mere observation of days, a thing of such dangerous consequence, for he would not have them judged that observed one day above another. In Rom. 14: 5, 6, and in this place, he himself judges these as persons that had so far degenerated, that he was afraid he had bestowed upon them labor in vain; but it is manifest that these Galatians were gone back to circumcision, and so were debtors to the whole law, seeking justification thereby. Gal. 5: 2—4. So they observed days and years, according to the law that was a shadow of good things to come, solemnizing the days, and months, and years, with those things that were appointed for them, as burnt-offerings, meat-offerings, the waving of the sheaf, the Passover, and Feast of Unleavened Bread, and the like, as may be seen at large in Lev. 23: 8—11; for they could not be said to observe times, and months and years, according to the law, except they did such service. And this gave the Apostle just ground to fear that he had bestowed on them labor in vain. But to imagine that to observe the Sabbath according to the commandment, or to observe a day voluntarily to the Lord, is so dangerous, is contrary both to Scripture and reason.

Obj. We who believe are entered into rest, of which the Sabbath was but a type, as appears by the words of the Apostle in Heb. 4 : 3.

Ans. If eternal rest by faith be the antitype of the Sabbath, the Sabbath ceased to be in force to every man so soon as he believed; which is ridiculous to think, and contrary to the current of Scripture. But the Apostle saith, *We who believe do enter into rest ; for he that is entered into his rest is ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the example of unbelief.* Heb. 4 : 10, 11. Mind this chapter well, and I am persuaded you will see that the drift of the Apostle, in mentioning the seventh day here, is but to amplify and set forth that perfect rest which they that believe do and shall enjoy, of which the land of Canaan was but a type; and to show that God's rest was before the land of Canaan, and that there yet remains a rest to the people of God. As God did rest the seventh day from all his works, so they that enter into rest do cease from their own works, as God did from his. And this is not as soon as men believe, for the Apostle provokes himself and others which were believers to labor to enter into it. And therefore, if you will have the Sabbath a type from this Scripture, though it is nowhere so called, it must be a type of eternal rest, which saints do enter into when they cease from their own works, as God did from his. And that will not be till they lay down this tabernacle, which will not affect the thing asserted. And indeed I cannot deny but the Sabbath is an earnest of that rest, and saints that are spiritual in the observation of it find it so, and of great use to put them in mind of that glorious rest, as the bread and wine in the Lord's Supper put us in mind of the

sufferings of Christ; so this being a day of rest and delight, being striped of all worldly incumbrances, and devoted to the Lord, to pray unto him, and to praise his holy name, to meditate upon heaven and heavenly glory.

Obj. But many say, If the Sabbath be in force, then the penalty must needs be so, and then those that do not keep it must be stoned; therefore this opinion is dangerous, and will lead saints to destroy one another.

Ans. This is a very showy objection, but indeed it is a very weak one. I do not find that any more than one was stoned, and it was for presumptuous breaking of the Sabbath. But suppose that penalty be in force; every saint is not a magistrate to put it in execution. If a saint should kill a man, saints as they are saints are not to execute him; all that they can do is to endeavor his repentance, but it belongs to the true magistrate to inflict the punishment. The penal laws of God take hold of presumptuous sinners, not for sins of ignorance, and therefore it is not to be thought that any punishment will be inflicted upon any for a breach of the Sabbath till it be universally acknowledged. So then, if God hath annexed the penalty of death to the breaking of it, doubtless it will be just. But we find in Nehemiah's time, that although they had made a market-day of the Sabbath, treading of wine-presses, lading of asses, and selling of all manner of provisions upon it, yet he doth but contend with them. He contends with the Jews of Jerusalem, the nobles of Judah, and the men of Tyre, but inflicts no punishment on either. Neh. 13: 15—17, 21. But what a strange thing is this, that men should count it a dangerous opinion, to hold that the Sabbath is in force, because of the penalty! Sup-

pose it be so ; the same may be said of the rest of the commandments. For instance, the first commandment is, *Thou shalt have no other gods before me* ; he that worshiped a strange god was to be put to death. Now, shall we not own this commandment, because the breakers of it were so punished ? Again, *He that sheddeth man's blood, by man shall his blood be shed*. Now, is there any danger in the owning of this commandment, *Thou shalt do no murder*, because the punishment is in force ? Again, the fifth commandment is, *Honor thy father and thy mother*, but he that cursed father or mother was to be put to death. Now, shall we not honor father and mother, and so shall we break this commandment, because this punishment belongs to the breakers of it ? So this objection is of no weight or use at all, except it be as a bear-skin put upon the truth to frighten children away, lest they should look into it.

Obj. But we do not find any of the apostles urge this commandment in any of their epistles, namely, that the Sabbath day should be observed.

Ans. Neither do we find the apostles urging the first, second, or third commandment in particular, as laid down in the table, but they are frequently urged in the general, as in Rom. 7 : 12, 13 : 8—10, and generals comprehend particulars. James saith, *Whosoever shall keep the whole law, yet offend in one point, is guilty of all* ; and he proves it thus, *Because he that said, Do not commit adultery, said also, Do not kill ; now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law*. The same argument may be drawn from the thing in hand. He that saith, *Do not commit adultery*, saith also, *Keep the Sabbath* ; now, if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. James 2 : 10, 11.

And Paul saith, *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* 1 Cor. 7: 19. John saith, in his first epistle, chapter 5: 2, 3, *By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we keep his commandments, and his commandments are not grievous.* And if the apostles had not spoken a word to this commandment, in general or in particular, it is no ground for us to lay it by, except the observation of it were forbidden, because it is so plainly commanded by God, explained by Christ, observed by his disciples, both before and after his death, as was said before, and will farther appear by and by.

Obj. But we do not find that any of the churches kept the Sabbath.

Ans. That is no proof that they did not keep it. But it is clear that the church of Jerusalem kept it, though it is not plainly expressed, for they were so zealous for the very customs, that Paul is counseled to purify himself, lest they should be offended at him. Acts 21: 21, 24. Now, if they were for the observation of those things that were but shadows, there is no doubt but they were very strict for the observation of the Sabbath. And there was such offence taken against Paul for preaching against circumcision and the customs, that we need not question, if the Sabbath had been preached against, but we should have heard a great noise of it in the Scriptures, and seen strong convincing reasons why it was abolished. And it is as clear that the apostles kept the Sabbath after the resurrection of Christ as before. *Paul went into the synagogue on the Sabbath day, and sat down, and after the reading of the law preached the gospel, and told them of the ignorance of those that*

dwelt at Jerusalem of the voice of the prophets which were read every Sabbath day. And the Gentiles besought him that these words might be spoken to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the word of God. Acts 13: 14, 15, 42, 44. So that it is clear, that the Sabbath was Paul's resting-day and preaching-day, both to the Jews and Gentiles, that being the day that the Gentiles used to hear; and though they had a desire to hear the same words again, yet it must be next Sabbath; and Paul fulfills their desire, and preaches to them the next Sabbath, and almost the whole city came to hear. Can we think, if there had been no Sabbath, that Paul would have countenanced them so in their ignorance? Or, if the first day had been a day that was observed, would he not have told them so, that they might have heard the word before the next Sabbath. And when Paul came to Philippi, a Gentile city, mind what is said in Acts 16: 12, 13, *We were in that city abiding certain days, and on the Sabbath day we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women that resorted thither.* The seventh day hath its title still, as is said by the Spirit in Acts; speaking of certain days, this is singled out and called the Sabbath day, with an account how they spent it, and the blessing they received upon it; they resorted to the place of prayer, and there they preached, and the Lord opened Lydia's heart to attend to the words of Paul. And in Acts 17: 2, it is said, *That Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.* And when Paul came to Corinth, which was a Gentile city, and found Aquila, a Jew, and his wife Priscilla, and because they were of the same craft, he abode with them, and wrought, for by occupation

they were tent-makers, *he reasoned in the synagogue every Sabbath day, and persuaded the Jews and Greeks.* Acts 18: 2—4. So that it is manifest, that the Greeks kept the Sabbath as well as the Jews, and that though Paul wrought at his trade and made tents, yet he rested every Sabbath day; and as we have an account how he spent his time, namely, in working at his trade, so we have an account how he spent his time on the Sabbath. Now, if it be such a strong argument for the observation of the first day, because Paul preached upon it once; what is this for the observation of the seventh day, that Paul did not only preach constantly upon it, but wherever the Spirit speaks of it he calls it the Sabbath day, without the least hint that he did so out of condescension to the weakness of others? And let it be shown by the Scriptures that the apostles did countenance and own any shadow that was done away, as they owned and countenanced the keeping of the Sabbath, and we may follow the apostles as they followed the Lord in this matter, though we have no express word that the churches kept it. And, indeed, I think I may say in this case, as the Apostle said in another, that it would have been superfluous for the apostles to have told any people in their time that such and such a church kept the Sabbath; it being a truth not so much as questioned, that we hear of, but Jews and Gentiles both observed it. But now I cease answering objections, as I have spoken to those that are the most material of them that I have heard, and I shall proceed to another ground.

8. Consider the bondage and slavery that both man and beast would be in if this doctrine were received for truth. Would it not now, however have the tendency to bring the world more to athe

ism? Some men would not allow themselves nor their servants time to rest, or hear the word of God, if they were persuaded that there was no Sabbath; yea, and the greater part of saints are left to the mercy of merciless men, most of them being children, and wives, and servants; and they cannot challenge a day in seven, or a day in seventy, as their right to rest upon, and to worship the Lord in, from any commandment of God, if this doctrine be true, that the Sabbath is abolished. And were this but to bring a yoke of bondage upon us, that neither we nor our fathers were able to bear, we should not so much as take notice at this time how it goes in probability, for the way of numbering is by sevens.

But some will say, It is good to observe one day in seven, though it be not a constant day. This will be confessed, for one to observe one day, and another to observe another day, while others are for a seventh day to be constantly observed. But why not the seventh day which God hath commanded, for the seventh day is the Sabbath? It plainly appears, that there is something of the table-law yet upon the table of the hearts of most men, though worn by much transgression; for men generally plead to have one day in seven to rest in, and yet because of custom they contend against this holy, just law of God, that was made in mercy for man. I am persuaded in my very heart, and that not without good ground, that if the seventh day had been observed as the first day is, no man that owns the Scriptures would have questioned whether it ought to be observed or not, or at least no opposition would have been made against it; and when all is said, custom and worldly interest are the two great things that stand in opposition to it.

9. And lastly, consider those great and precious promises made to them that keep the Sabbath according to the inside and spirituality of it; not that

we are so to spiritualize it as to make void the letter, but according to the letter, as Christ doth. For instance, he saith, *Ye have heard that it hath been said of old time, Thou shalt not commit adultery; but I say unto you, Whosoever looketh on a woman and lusteth after her, hath committed adultery with her in his heart.* Now, if it be adultery to lust, doubtless it is to act, and this is forbidden in the commandment, for the commandment is, *Thou shalt not commit adultery;* but Christ unfolds this commandment, and gives such a sense of it as the scribes and pharisees understood not. Again, the sixth commandment is, *Thou shalt do no murder;* and John saith, *Whosoever hateth his brother is a murderer.* John 3: 15. Now, all murder was forbidden in the commandment, yet this was not understood to be murder; but John obeyed the spirituality of the commandment. And the same may be said of the fourth commandment, *Remember the Sabbath day to keep it holy;* all servile work is forbidden in it, and that the pharisees understood; but they did not understand that works of mercy, as curing the sick, and healing the diseased, might be done upon it. Neither did they understand that inward and spiritual rest that was held out in the commandment, as appears by the words of the Lord in Isa. 58: 13, 14, *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.* So that the saints are not only to cease from outward work in their callings, but also from works that are inward and spiritually wicked, that so the Sabbath may be a delight unto them, the holy of the Lord, honorable. And mark the promise that is to such Sabbath-keepers, in the fourteenth verse, *Then shalt thou delight thyself in the Lord, and I*

will cause thee to ride upon the high places of the earth, and will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. First, they shall delight themselves in the Lord, and that will make the Sabbath a delight. Second, they shall ride upon the high places of the earth; the high places of the earth holding forth, as I conceive, the great opposition, whether of great and mighty men, or great walled cities, according to that in Deut. 1: 28, which hath an allusion to Israel's subduing the land of Canaan. Deut. 32: 13. *Thou shalt ride upon them, that is, subdue and conquer them.* Psalm 45: 4, 66: 12. *They shall tread upon their high places.* Deut. 33: 39. *They shall be as ashes under the soles of their feet.* Mal. 4: 3. Now, when did the Lord's people do such work as this since this prophesy? or, is it yet to be fulfilled?

Again, consider what the Lord saith in Isa. 56: 6, 7, *Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called an house of prayer to all people.* By the sons of the stranger, I understand is here meant Gentiles, who were strangers to the commonwealth of Israel and afar off, but are now made nigh by the blood of Christ, and so they join themselves to the Lord, and serve him, and love the name of the Lord; these are such as keep the Sabbath, and take hold of God's covenant, and it is such a Sabbath as may be polluted, and therefore not Christ's, as some would have it. Now, the promises that are made to these strangers, do look at clear gospel times.

They shall be brought into God's holy mountain,

and there be made joyful, when it is so mountainous that it is the house of prayer for all people, or for all nations, as Christ saith in Matt. 11: 17. *Blessed is the man that doeth this, and the son of man that taketh hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Thus saith the Lord unto the eunuchs that keep my Sabbath, and choose the things that please me, and take hold on my covenant, even unto them will I give a name and a place better than of sons and daughters; I will give them an everlasting name, that shall not be cut off.* Isa. 56: 2, 4, 5. The eunuchs are such as care for the things that please the Lord, when the married careth for the things that please his wife. Cor. 7: 32, 33. And when two parts shall be cut off and die, the eunuchs that keep the Sabbath shall have an everlasting name, which shall not be cut off.

Now, let us not think it incredible that the Sabbath should be yet in force, because it hath been so long laid aside; it hath been so with other truths, and so with this, before now. It seemed to be so out of knowledge with Israel in the wilderness, that when the people had gathered twice as much manna on the sixth day, they did not understand the meaning of it; but the nobles came and told Moses, and he told them what the Lord had said, that to-morrow should be the rest of the holy Sabbath. And also, after their coming out of Babylon, when they had built the house of God, and set it in order, placing the priests and Levites, and had chosen faithful men to distribute the maintenance to their brethren. Neh. 13: 10, 13. In a word, their reformation was much about the light of ours, and it is confessed by the enlightened that it was a type of this reformation that the Lord hath begun amongst us in these isles, namely, in bringing his people out of Babylon, and building up of Zion; and, indeed, as their sins and ours are alike in many things, so in this, namely

in breaking the fourth commandment; for Nehemiah saith, in chap. 13: 15, that in those days he saw in Judah some treading wine-presses on the Sabbath, and lading asses, and bringing in sheaves, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem upon the Sabbath day; and he testified against them in the day wherein they sold victuals. Notwithstanding all the reformation, yet this was seen in Judah. They had laid by the observation of the Sabbath, and had made it a common working, market day, as may be seen at large in that chapter. It was not in vain, therefore, that the Lord said, *Remember the Sabbath*, he foreseeing how it would be slighted and forgotten, not only by those that were brought out of literal Babylon, but also by those that should be brought out of spiritual Babylon in the latter days; and when the day of the Lord burns as an oven, it will be remembered to some purpose. Mal. 4: 4. In the mean time, the Lord is stirring up some of his poor babes and sucklings. Such he is pleased usually to discover truth unto at the first breaking out of it, and they are to contend for it, though in much weakness.

But a word to the beginning and ending of the Sabbath. There are various apprehensions about it, which, for brevity's sake, I shall omit. The Scripture is plain, that from evening to evening is the set time, or from the going down of the sun to the going down of the sun. This is clear from the beginning, according to Gen. 1: 5, *The evening and the morning was the first day*. The evening and morning make a complete natural day, and the evening goeth before the morning, because the darkness was before the light.

Obj. But some will say, It is not said the evening and the morning was the seventh day.

Ans. If the evening and the morning be the sixth day, the evening and the morning must needs be the seventh day, unless we should think that the seventh day hath no night belonging to it. Some think that the reason why no mention is made of the evening of the seventh day, is, because the Sabbath is a day of joy and delight, or an earnest of the new Jerusalem state, wherein shall be no night. Rev. 21 : 25. Night doth frequently, in the Scripture, hold forth a state of affliction, but the Sabbath is a holy, sanctified time; on it the Creator rested and was refreshed, and commanded the observation of it that his creatures might be refreshed.

Nehemiah's practice is sufficient proof for the beginning of the Sabbath at evening, (chap. 13 : 19,) who, when the gates of Jerusalem began to be dark, commanded them to be shut till after the Sabbath. And if you would know when the evening begins, the evangelist Mark doth inform you in chapter 1 : 32, *At even, when the sun did set, they brought unto him all that were diseased.* When the sun doth set, then begins the evening, then begins the holy rest or seventh-day Sabbath. So the disciples of Christ began the Sabbath; and so the Lord's ancient people celebrate the Sabbath unto this day.

But what confusion are they in who say the Sabbath was changed from the seventh day to the first day, and yet observe neither, but part of the first day and part of the second day; for they begin their Sabbath at midnight, when a good part of the first day is spent, and they end at midnight, when a good part of the second day is spent; and yet they will have this to be a Sabbath, yea, and a first day Sabbath, and will highly charge a man to be an offender if he work one hour upon the first day, though themselves work five; and thus we see how anti-Christ hath changed times as well as laws; a

first-day Sabbath instead of a seventh-day Sabbath, instead of from even to even, from midnight to midnight, when most are fast asleep, being insensible of the beginning of their Sabbath, or the ending of it.

But, blessed be the Lord, that he hath revealed this his ancient, useful, and honorable truth, to wit, the holy seventh-day Sabbath, notwithstanding all the inventions of anti-Christ to bury it in oblivion, and that he is pleased to separate a remnant, that are resolved to search and try their ways, and to turn unto him, to follow him in the ways of his precepts, (notwithstanding the dragon's wrath,) who will not take things upon trust, nor go upon the legs of men, but will try all things, and hold fast that which is good, for they are virgins, and they will follow the Lamb, though their company be small and their charge great. They will not be afraid of the Sabbath because it was given to the Jews, any more than they are afraid of the adoption, and the glory, and the promises, and the other nine lively oracles, which were all given to the Jews. Rom. 9: 4. And this I may modestly say, to the praise of the Lord of the Sabbath, and without boasting, that if the saints did know how the Lord delights to meet with his people in this way of obedience in celebrating the Sabbath, they would soon call the *Sabbath a delight, the holy of the Lord, honorable*, and honor him by ceasing from their own works, as God did from his, and doing those works which are suitable for the blessed season. But I shall say no more at present, save only this, that whoever they are that would follow the Lord in this appointment of his, they must labor much in the strength of his Spirit to get this world under them, for it stands in direct opposition to earthly men, and earthly principles; therefore pray with the Psalmist, *Incline my heart unto thy testimonies, and not to covetousness.*

